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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A Page from the Life of the Holy Prophet

It is related from Ibn-i-'Umar as follows :—

We were once in the holy company of the Prophet of God when a bunch of dates was brought to him. The Holy Prophet said : "There is a tree which (in usefulness) resembles a Muslim." Thereat I felt an impulse to say that this tree was the date-palm ; but I perceived that among those present on the occasion I was the youngest of all. (Out of respect), therefore, I remained silent. Then the Holy Prophet said that this tree was the date-palm tree.

* * *

It is related from 'Abdullah bin Mas'ood as follows :

The Holy Prophet said that feelings of envy were not permissible except in regard to two persons. One of these two is a man upon whom God has bestowed riches and has given him the heart to spend his substance freely on proper occasions ; and the other man is one on whom God has bestowed wisdom and he regulates his life according to it and decides his affairs in its light, and moreover, he teaches it to others.

—*Bokhāree.*

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Malfoozat-i-Ahmad*

March 11, 1901.

Hazrat Ahmad said: All the joys are bound up with *Imān* (Faith).

On the occasion of a friend's marriage there was conversation among ladies on the topic of *jahaiz* and *dāj* (dowry). In this connection the Promised Messiah remarked: The goods and gifts which the bride receives from her parents on the occasion of her marriage are called *jahaiz*. Similarly when a man dies, the goods that are buried with him are called *tajhiz-o-takfeen*. There is a deep similarity of circumstance between the *jahaiz* given to a bride and the *tajhiz-o-takfeen* of a man who has passed away. At the time of her marriage the bride leaves her parents' home, which had been her's also till that time, for permanent residence elsewhere in future. Woman has a priceless capacity in her—the capacity to bear children. To let this capacity have its proper scope, however, she needs must say good-bye to her first home and must establish herself in another place. Similarly in every human being there is the priceless inborn capacity for seeing God. But this perception and this sight, in all its fullness, can not be obtained in this physical world. As the Holy Quran says:

> Eyes have not the power to reach Him, but He has the power to reach the eyes (*i.e.* to reveal Himself).

Therefore, in order that this supreme human capacity should have a due scope, man has to leave this world behind and pass on to the next which rests upon a spiritual plan.

*Translated from *Malfoozat-i-Ahmad*, compiled and published by Sh. Abdul Hamid, Ry. Auditor, Lahore.

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REVELATIONS OF THE PROMISED MESSIAH—II

An Elucidation

For a clearer understanding of the subject we quote further from the Promised Messiah (peace and blessings of God be on him) as follows :—

I. "It is to be borne in mind that God's talk is characterised by the attendance of blessings, grandeur and a felicity. God being All-Hearing, All-Knowing and Bountiful, He replies to the prayers of His righteous, and faithful servants. This chain of prayer and answer may continue for hours. When such a servant in all humility prays for a thing, then within a few minutes a sort of trance overtakes him and he receives the reply under the protection of this shield. If he prays again, then within a while a trance overtakes him again and he receives the reply under the protection of that shield. God is so bountiful, so kind and gracious that if any one prays a thousand times, he is responded to. But as God is free in the dispensation of His gifts, He also looks to the suitability of occasion. Hence, in answer to some prayers mention is not made of the acceptance of the object prayed for."

II. "God's words do not stop at a short space. They possess power and are full of many great secrets and promises expressive of Divine might. The perfumes of Divine grandeur, Divine majesty, Divine power and holiness breathe from the true the word of God."

III. Divine words are characterised by a purifying spirit. Like an iron-nail they pierce into the heart and purify it. The heart is drawn to them. The recipient is imbued with uncommon courage; so much so, if a sword cuts him into pieces, or he is hanged, or he is subjected to all sorts of tortures

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the world can inflict, if he is dishonoured and defamed in every way, if he is put into a blazing fire and consumed therein, he cannot deny the word of God he receives. For God grants him perfect certainty and he becomes lost in the Blessed Face. His life, honour and property are no more than straws in his sight. He never forsakes God, even if the whole world is bent upon trampling him under feet. He has no peer in respect of consigning himself to the care of the Divine Will and in respect of courage and steadfastness."

IV. "Words of God embody prophecies relating to the destruction of persons who do not give up their evil ways. They foretell the raising to honour of persons showing their steadfastness in faith. They bear the prophecy of showing such Divine signs in favour of the Prophet that no one can stand before them. They prophesy the punishment of the disbelievers and the victory of the believers. These secrets signify Divine Power and control over all things."

V. "Prophecies are marked by their abundance in numbers."

VI. "Divine Revelations are characterised by their overwhelming fulfilment. In other words, Divine Revelations, all taken together, bear the characteristic of their fulfilment in abundance. In regard to the fulfilment of prophecies, the word 'all' is not used for the reason that among these some Revelations and dreams are allegorical, and mistakes may occur in our understanding of these. Ignorant people consider such prophecies as false. These prophecies are made only for the trial of faith and insight. Some Divine prophecies are made with the intention of punishment. Fulfilment of these may be deferred."

VII. "The abundance of Divine Revelations is given to them who are pure of heart and lost in Divine Love."[7]

(7) *Haqiqatul-Wahyee*, pp. 139-40.

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Period of the Promised Messiah's Revelations

The Promised Messiah (the blessings of God be upon him) began to receive Divine Revelation from his early youth, when he was still a student. This continued till his death in May 1908. The first Revelation, an inspired dream falling under the 4th type of Revelation, recorded with certainty in regard to the date of its occurrence which goes as far back as 1882,[8] told of the death of a Raja. But Hazrat Ahmad met the Master-Prophet Mohammad (Allah's choicest blessings be on him) first in a dream, foretelling, as the facts demonstrate, the composition of the '*Brahin-i-Ahmadiyya*' some years before 1862.[9] For nearly half a century, if not more, the Promised Messiah was the recipient of Divine Revelations, beginning with the 4th class of Revelations referred to above.

An illustration of the 1st mode of Divine Talk with the Promised Messiah dates as far back as 1879,[10] when on his prayers for help in meeting the expenses of the publication of *Brahin-i-Ahmadiyya*, God said, بالفعل نہیں, meaning "not at present." But in 1881,[11] when difficulties went to the extreme in the matter of the publication of this book he then received word in the mild mode of the 1st type of Revelation, which runs thus :—

هز اليك بجزع النخلة تساقط اليك رطبا جنيا—meaning, "Shake the bunches of dates, fresh dates shall fall down for thee." Appeals were then made to the public and received an appropriate response.

In 1876, on the day of the death of his father, the Promised Messiah received the renowned Revelation اليس الله لكاف عبده—meaning "Is not God sufficient for his servant?" [12] It is a fact known to all that the Promised Messiah had this Revelation engraved on a ring, which still exists. This fact is

(8) *Tazkerah*, p. 4.
(9) *Ibid*., pp. 1-4.
(10) *Brahin-i-Ahmadiyya*, Vol. III, p. 225, foot-note.
(11) *Tazkerah*', p. 39, *Brahin-i-Ahmadiyya*, Vol. III, p. 226, foot-note.
(12) *Tazkerah*, p. 24.

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referred to in many of his writings.[13] But there is reason to believe that he received verbal Revelation on record as far back as 1855, telling the years he would live and the progeny he would see. Actual words of the Revelation are ثما نين حولا او قريبا من ذالك او تزد عليه سنينا-ترى نسلاً بعيداً "Thou shalt live to an age of 80 years, a little more or less; and thou shalt see thy remote offspring."[14] This Revelation is important in more than one respect.

Although one cannot say with any certainty as to which of the five modes of Divine communication each and every Revelation belonged to, save and except those classified by the Promised Messiah himself and those falling under the 4th mode, nevertheless the fact remains that all Revelations, as such, stand on the same footing, proceeding from the same source, and hence they are all equal in value, equal in respect of certainty and significance, whatsoever the vehicle of communication.

The Promised Messiah *announced* the Revelation relating to his Divine Appointment right in the year 1882[15]. On receiving in the month of March that year the revelation bearing the words قل انى امرت و انا اول المومنين meaning, "Say, I am Divinely appointed and I am the first believer." Thus, he lived for 26 years after the announcement of his Divine Appointment. All through these years he was continually receiving fresh Revelations up to the day when he breathed his last in 1908.

Now the Quranic Revelations show that no claimant of Divine Revelation can live for 23 years if he is false in his claim. This is the period for which the Holy Prophet lived in this world after he had put forth his claim to a Divine Mission, although with him, too, inspired visions began much earlier, even

(13) *Nazoolul-Masih*, p 116, *Haqiqat-ul-Wayee*, p. 211, '*Kitabul-Briyya*, pp. 159-62, foot-note, etc.

(14) *Tazkerah*, p. 5; *Arbay'een*, 1900, p. 360; *Zamima-i-Tohfa-i-Golarvia* ', 1902, p. 19.

(15) *Brahin-i-Ahmadiyya*, Vol. III, p. 238, foot-note, *Seeratul-Mahdi*, Vol. II, p. 151.

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happening in his early boyhood, as is evident from the occurrence of the inspired vision known in history as *Shaqq-i-Sadr*.[16]

The verses bearing on this topic in the Holy Quran, occur in Ch. LXIX, *Surah Haqqah*:—

"Most surely, it is the word of an honoured Prophet, and it is not the word of a poet; but little it is that you believe; nor is it the word of a soothsayer; and little it is that you heed. It is sent down from the Lord of the Worlds. If he had fabricated against Us some of the sayings, We would certainly have caught him by the right hand and We would have cut off his life vein, and none of you could have withheld Us from him."

Basing his arguments on this ground the Promised Messiah published a *challenge*, first in the year 1900 under the name of *Arba'een* No. III, and then in 1902 he attached the same as a *suppliment* to *Tohfa-i-Golarvia*, with the declaration of a reward of Rs. 500 for any one proving the contrary. The challenge ran over 46 pages or the '*Arba'een*', and in pages 26-27 occurs a passage we quote below:—

"He has, among other signs, shown this sign also for me that the days of the reception of my Revelations are equal to the days of our Master Mohammad, the Elect (Allah's choicest blessings be on him). From the beginning of the world not a single instance of a man shall be found who, while falsely claiming to receive Divine Revelation, lived for a period of 23 years like our guide and Master the Gracious Prophet, on whom be peace. This is an honour specially vouchsafed to our Prophet (Peace and blessings of God be on him) so that the period of his Prophethood may also serve as a criterion of truth. Hence, *Oh ye believers*! if you find a person, who claims to be divinely appointed and you become convinced that he *passed* the period of 23 years after the claim of obtaining Divine Revelations, and during this period he tenaciously continued to

(16) *Seerat-i-Khataman Nabiyyin*, Vol. I, pp. 122-25.

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stick to his claim without any wavering, and his claim is being proved from the writing published by him, then know it for certain that he is from God, because it is not possible that the period during which our Lord and Master Mohammad, the Elect, (Peace and blessings of God be on him) had been receiving Divine Revelation be allowed to a person whom the Great and High God knows to be a liar. Of course, the argument to be fully applicable requires to be proved with all certainty that as a matter of fact the claimant got a period of 23 years on his claim of receiving Divine Revelations and he never kept silent till the end, and never gave up the claim all the while. I am the *only person* in this fold, who in the type of his Glorious Prophet is given a period of 23 years in receiving Divine Revelations and the chain of Revelation is brought to a continued period of 23 years. To prove this I first write down those Divine Revelations, which have been published in the *Brahin-i-Ahmadiyya* for the last 21 years, and before that they were circulated 7 or 8 years back, the testimony of which is there in the *Brahin-i-Ahmadiyya*[17] I shall then write down some of those Revelations, which have been published from time to time since the period of *Brahin-i-Ahmadiyya*[18].

Prayer Duel

The Revelations of the Promised Messiah, shining in their vivid truthfulness and complete reliability and their blessedness, are further verified by another challenge issued by him. In *Haqiqatul-Wahyee*, (a book of over 700 pages, dealing with the reality and secrets of Revelation and the description of as many as 250 signs of the Living God, all based on and pro-

(17) In his famous review in the *Isha't-al-Sunnah*, the late Maulvi Mohammad Husain of Batala bore witness to the truth of the Promised Messiah and supported him, writing a long discourse even on the topic of the Revelations of the Promised Messiah, though subsequently he was the unfortunate man who headed those who procured and circulated the *Fatawa of Kufr* and rose against the Promised Messiah and saw a severe end, at once dreadful and appalling (*vide Anjām-i-Batālavee* by Meer Qasim Ali, Qadian).

(18) *Arba'een* III, 1900, pp. 26-27; *Zamima-i-Tohfa-i-Golarvia*, 1902; p. 13.

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ceeding from the Revelations of the Promised Messiah) —he made another challenge open to all for experiment without any exception. This challenge runs thus:—

"Any one, who considers me to be an impostor, a charlatan given to falsehood and fabrication of the Divine Revelations, any one, who denies and defies my claims of being the Promised Messiah and one who considers that all that is revealed to me from God is only my creation—such a one, be he called a Muslim, a Hindu or an Arya, or be he a follower of any other religion, has every right to publish a written *prayer-duel*[19] keeping me in view. That is to say, he should, with God before His eyes, publish in journals that on oath he testifies that he has this perfect insight that I (let him write my name clearly) who claim to be the Promised Messiah am in reality an impostor, and that the Revelations, some of which I have written down in this book, are, not the words of God; rather that they are all my fabrications and that he holds me with full consideration, complete insight and perfect conviction, to be a fabricator of Divine Revelations, a false claimant and an impostor. Let him then add the prayer: 'Hence, oh God, the Powerful, if this man is a true one in thy sight and he is not a liar, a false claimant of Divine Revelations and Divine Appointment, and if he is not an unbeliever and irreligious, then Thou, on account of this my denial and defiance, send down on me some tremendous punishment, or Thou punish him. Amen!'

"The door is open for any one, who demands a *new* Divine Sign. If after this duel of prayer, which is to be circulated on all hands and published in no less than 3 journals of repute, and if such a man, with such a clear oath comes to a prayer-duel and is not visited by Divine chastisement, then I am not from God. There is no need of time limits in this prayer-duel. There should only be this condition that the visitation should be such, as the heart feels".[20]

19. *Mabahila* is the Arabic expression for this.
20. *Haqiqatul-Wahyee*, pp. 68-69.

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Prophecy

Writing on the nature of his Revelations, the Promised Messiah (boundless blessings of God be on him) has again and again said that his Revelations were those of a Prophet. As for instance, in the same book, *Haqiqatul-Wahyee*, referred to above, dilating on the prophecies embodied in his Revelations which clearly found their fulfilment, the Promised Messiah has in two places advanced a clear verse of the Holy Quran to demonstrate the *nature* of his Revelations, and it is the same verse he quoted to reveal the character of a prophecy made by the Master-Prophet Mohammad (Allah's choicest blessings be on him).

Referring to the prophecy that the eclipses of the moon and the sun were to occur at the time of the *Mahdi* (respectively on the first and second days of their usual occurrence)—a prophecy which found its due fulfilment at the advent of the Promised Messiah, *who* is the Mahdi, the Promised Messiah made the following remarks :—

" It is plain that the information about such clear matters of the unseen is the share of no one else but a Prophet, ('*Nabi*') to impart. God says in the Holy Quran, لا يظهر على غيبه احدا الا من ارتضى من رسول *i.e.*, "God does not reveal His secrets except to His chosen Messengers (*Rasools*). Hence, as this prophecy has, in its true import, found its fulfilment, now it is only a lame excuse to say that the tradition is a weak one or that it only embodies the words of Imam Baqir. The fact is that these people never like that any prophecy of the Prophet (peace and blessings of God be on him) should find its fulfilment, or any Quranic prophecy be fulfilled. The world has come to the verge of an end, but according to what they say no prophecy about the *latter age* has yet been fulfilled"[21]

Now, regarding his own prophecy which was to follow the above-mentioned prophecy of the Master

21. *Haqiqatul-Wahyee*, p. 197.

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Prophet in the shape of a divine chastisement, says the Promised Messiah :—

"Now, for the sake of God read my book, which goes by the name of *Noorul-Haq*, Vol. II, and see how long before the appearance of plague the prophecy was made therein regarding it. Can it be in the power of man to publish such a prophecy from his own fancy? God says, لا يظهر على غيبه احدا الا من ارتضى من رسول To open such a door of secrets to one, as though he has attained power over secrets and the unseen has come within his grasp, the grant of such a control over the knowledge of the unseen is not vouchsafed to any one except the *chosen Messengers* (*Rasools*) of God, to whom alone the door of secrets is opened in both quality and quantity. Of course, once in a way common people may see some true vision, or obtain some revelation. But this also cannot be free from darkness. The door of the unseen however is not opened to them. This gift is reserved only for the chosen ones of God."[22]

To quote only one instance more, while discussing another of his prophecies the Promised Messiah has referred to the same verse of the Holy Quran and thus demonstrated the true nature and status of his Revelation, so that no one can err on the point. Says the Promised Messiah :—

"God, the Most High and Great does not reveal the clear and vivid unseen to any one except his *Messengers* (*Rasools*), and the fact needs no elucidation that there cannot be a more evident sign than the publication of any prophecy with clearness and then its fulfilment in the same manifest manner."[23]

(To be Continued).

Talarkandi,
Bengal.

MOHAMMAD ALI ANWAR.

22. *Haqiqatul-Wahvee*, pp. 336.
23. *Ibid*, suppliment, p. 4.

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THE SPIRIT OF ISLAMIC CULTURE *—I

A Plea for Cultural Harmony

The spirit of Islamic Culture is the spirit of Islam itself. From the very first, culture in Islam has been so inextricably bound up with religion that it is hardly possible to separate one from the other. Islam is as much a philosophy of life as a system of religion. The Holy Quran, the fountain-head of the Islamic faith, sets its face sternly against renunciation of the world and its relations and responsibilities. While it enunciates principles of religion, it gives ample directions as to how a man should live in this world and conduct himself in his relations with his fellow-men. Embracing, as it does, all aspects of human life, it takes family as the unit and regulates the rights and duties of its members. It teaches men, further, to recognise and discharge his social obligations and to subordinate his private interests to public good. It bases all its teachings on the principle that the individual exists for the family, the family for the nation, and the nation for humanity at large. An elaborate ethical system is thus built up to govern the life and conduct of its adherents. This inter-twining of religion and ethics has given the mental tendencies of the Muslim their peculiar bent, and is responsible for his characteristic outlook on life. It has shaped his culture, and has moulded the civilization which has grown as a result of his participation in history. From this culture and from this civilisation Islam is inseparable. Professor Gibbs is perfectly right when he says, " Islam is indeed much more than a system of theology ; it is a complete civilisation. If we were to seek for parallel terms, we should use Christendom rather than Christianity, China

*This paper was read by Khan Bahadur Maulvi Ata-ur-Rahman, M.A., Assistant Director of Public Instruction, Assam, at the All-India Oriental Conference held at Hyderabad (Deccan) on 20th December 1941.—*Ed.*

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rather than Confucianism. It includes a whole complex of cultures which have grown up around the religious core, a complex with distinctive features in political, social and economic structure, in its conception of law, in ethical outlook, intellectual tendencies, habits of thought and action."

Through the several centuries of its chequered career, Islam—we will now use this word in the comprehensive sense so as to include its culture and civilization also—has had to come into close contact with different types of culture, both of the East and the West, and has in consequence been largely influenced by them in its various spheres, often involving transformations of the highest magnitude; but it will not be disputed that it has maintained till the present day its cultural individuality. The geographical position of the land of its birth, between two of the greatest empires then in existence, the Byzantine in the West and the Iranian in the East, representing two mighty cultures, each with a glorious past, though then in an effete and decrepit condition, subjected Islam, even in its period of adolescence, to the inevitable process of cultural synthesis which was bound to exercise enormous influence on its course in history. The subsequent coming of the Mongols and the Turks into the fold of Islam left its own impress on its cultural history. The Muslim conquest of India, again, brought Islam in the East into direct contact with a civilisation of a high order, but of a different type, having behind it a history of thousands of years. Last in this concatenation of cultural upheavals must be mentioned the impact on Islam, in India and elsewhere, of Western civilisation, which has introduced new problems of baffling complexity, happily now in process of solution in various countries according to the genius and temperament of the inhabitants. Islam[1] has taken as liberally as it has given. It has assimilated in an amazing manner elements of foreign culture,

1. "Islam" here would seem to stand for the corporate body of Muslims through History. Otherwise, Islam, the religion revealed by God through Mohammad, has no need to borrow from anywhere. For the spiritual and social progress of man it is all inclusive—*Ed.*

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some of them perhaps in direct conflict with its own genius. But it must be stated that while it has shown throughout its history a wonderful malleability, it has jealously retained and guarded the fundamentals of its culture. Whatever be the nature and degree of cultural fusion, however long the duration of its operation, Islam has invariably refused to be influenced out of recognition. Even the present-day controversies at home or abroad in the fields of language and literature, politics and economics, display in no uncertain terms the loyalty, sometimes perhaps carried to excess, of the Muslims to tradition and their solicitous care for the safeguarding of their culture.

Islamic culture, then, being essentially religious in content and conception, has, as it must, stubbornly refused to compromise with any movement calculated to weaken its foundation in religion in the least degree. On the other hand, it has welcomed with open arms the importation in abundance into its fabric of such foreign elements as could be reconciled with, or subordinated to the religious *motif* which underlies the entire system and gives it at once its strength and stability. In the early days Islam drank deep in the fountain of Hellenistic philosophy which was certainly not wholly akin to its spirit and genius. The revival of this learning looked at times like an assault on the very citadel of the divine faith. Some of the problems which it brought in its train were considered un-Islamic, though not anti-Islamic. In the learned controversies that naturally arose, schismatic tendencies were clearly discernible. The faith was in danger. In the end, however, through the magnificent efforts of master-minds like the great Al-Ghazzali, Hellenism was reconciled to Islam, and thus the impending danger was averted. Out of the welter Islam not only emerged un-scathed, but it actually came out considerably richer, because of the Hellenic heritage which it ultimately succeeded in assimilating. This resulted in the creation and development of a new science of scholasticism, which has undoubtedly wielded enormous influence on the life and thought of the Muslims all

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over the world. A similar process of assimilation, but under different conditions, went on in Iran. The Iranian culture, Aryan in origin and spirit, was alien to the Semitic mentality of the conquering Arabs. Yet we find that in the brief space of a century, the two cultures, Semitic and Aryan, were welded together into a harmonious whole. This was indeed a remarkable phenomenon in history, fraught with far-reaching consequences. The parallel process of Iranization of the Arabs and the Arabicization of the Iranians came into operation. Despite revolutionary changes Islamic culture not only stood its ground, but as a result of the assimilation it freely blossomed and profusely flowered, to the common benefit of both the nations.

Out of the process of mutual give-and-take a common culture was evolved, which was neither Arab nor Iranian, but Islamic in character and complexion. The severity of the Semitic culture was softened by the refinement of the Iranians, who in their turn strengthened their national fibre by their contact with the sterner Arabs. A keenly intellectual people, they quickly mastered Arabic, and by their rich contributions rendered distinct service to Islam in general and Arabic literature in particular. It is not generally known that some of the great writers on religious and allied subjects were of Iranian extraction. The authors of the four of the six authentic works on Hadith—Bokhari, Muslim, Tirmidhi, and Nasai—were natives of Khorasan. It is by no means suggested that the process of fusion was an unmixed good. Quite the contrary. In the social polity, as also in the political system, changes were introduced which were not perhaps in agreement with the accepted principles of Islam. Nor is it suggested that there were no opposing influences at work. In fact, as a reaction against the political domination of the Arabs, movements like the Shu'ubiyah, came into existence, and their cumulative effect tended to undermine the Abbaside rule. Such movements were in essence national and political, and were not directed against the culture which had been built up by the combined endeavours of the

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Arabs and the Iranians. In this common culture both the nations revelled and took pride. The outer form of the culture might have suffered changes, but its religious basis remained unshaken.

In other lands where Islam penetrated, particularly India, similar changes took place, and the wonderful adaptability of Islam quickened the pace of cultural reconciliation. The process of adaptation, however, was in every case conditioned by the fact that at no stage of the process the basic principles of religion underlying Islamic culture were in any way to be sacrificed. The excessive zeal for the preservation of the religious integrity of their culture shown by the Muslims throughout their history has maintained, till the present day, their cultural unity, whatever be their land of birth or land of adoption.

It will be our endeavour, in the course of the present discourse, to show that the loyalty of the Muslims to their faith and their jealous regard for the preservation of their cultural individuality have never obstructed, and need not obstruct, any process of cultural synthesis. On the other hand, belief in the Divine government of human affairs and all that it implies, instead of retarding, has actually paved the way for such reconciliation. An impartial study of history will show that it was not the fire and sword of fanaticism that helped the Muslims to establish themselves in the various parts of the world, but it was their genuine religious ardour coupled with the conviction that God was not the Lord of the Muslims alone but that He was the Lord of All Nations (رب العالمين). He intended the Muslims to be an "Intermediate Nation" (امة وسطا) to which was assigned the heavy duty of promoting amity and good-will among different nations and helping them in their endeavour to make peace with their Maker, the Lord of All Nations. The world must have realised by now, and if not, will realise sooner or later, that all philosophers from Socrates and Plato downwards have failed to produce a perfect code of human morals so as to enable men to live peacefully and to respect the right of their fellowmen

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to live their own lives untrammelled both as individuals and as nations. The failure, according to the Muslims, is due to absence of belief in an All-Governing God before whom there are no chosen nations, no favourite races. It is the firm belief of the Muslims that no civilisation can rest on an ethical system devised by man, unaided by God, a system that does not recognise the existence of a Divine Being to whom not only men as individuals but also nations as such are accountable for their actions.

From such a conception of the unity of an All-Governing God and His Wise Providence flows the real spirit of Islamic culture—a spirit which is, and must be, in agreement with those cardinal principles of Islam which go to make the civilisation it has built a blessing for humanity. We will only mention three of these principles :

(*a*) Equality and brotherhood of man.

(*b*) Spirit of tolerance and freedom.

(*c*) Advancement of knowledge.

(*a*) The only conception of man that fits in naturally with the rigid monotheism of Islam is his brotherhood and equality. Human beings being the creatures of one Just God must be regarded as brothers and must be given equal status and the same treatment. Lest there might linger any doubt about this great principle after his death, the Holy Prophet in course of the last sermon he delivered on the occasion of his Farewell Pilgrimage said : "Listen, O men, ye are brothers, one to another. Your lives, and your property, and your honour are sacred and inviolable even as this day or this month or this city is sacred and inviolable. Listen, neither an Arab has any superiority over a non-Arab, nor must a non-Arab be deemed superior to an Arab. Ye all are children of Adam, and Adam was made of dust. And your women, and your women! Fear Allah in the matter of women : they have rights over you as ye have rights over them. And your slaves, and your slaves! Treat them justly,

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feed them with the food ye eat, and clothe them with the clothes ye wear."

These appealing words of the Prophet have been generally respected throughout the centuries that have since elapsed. Serious artificial distinctions have been uniformly discouraged. At no stage of the progress of Islam there has been any colour bar. "No colour prejudice existed in Islam," so wrote the late Marmaduke Pickthall. "Black, brown, white and yellow people mingled in marts and mosques and places upon a footing of complete equality and friendliness. Some of the greatest rulers, saints and sages in Islam have been men as black as coal, like Jeyyash, the saintly king of Yaman. And if any one thinks that there were no white people in that mighty brotherhood, be it known that there are no men whiter than the blond Circassians, and the mountain folk of Anatolia who very early found a place in the Islamic confraternity." I shall venture to make one quotation from the writings of an eminent personage, Mahatma Gandhi, who, as is well-known, possesses very intimate knowledge of conditions in Africa, where, till very recently, the colour problem was extremely acute. He says, "Someone has said that Europeans in South Africa dread the advent of Islam—Islam that civilised Spain, Islam that took the torch of light to Spain and preached to the world the gospel of brotherhood. The Europeans of South Africa dread the advent of Islam, for they are afraid of the fact that if the native races embraced Islam, they may claim equality with the white races, for I have seen that any Zulu embracing Christianity does not *ipso facto* come to a level with all Christians, while immediately he embraces Islam, he drinks from the same cup and eats from the same dish as a Musalman. That is what they dread." We may add that North Africa furnishes a glorious example in the case of Berbers. Before the advent of Islam in North Africa, they were as good as savages. In the course of less than half a century, under the light-giving influence of Islam they were transformed into a civilised people. They soon reached such an intellectual level

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and acquired such a position that the rulers had to leave to them the government of the country. Many of them became officers in the army, others held posts of civil administrators.

Islam has never countenanced the idea of racial superiority and has been free from the troubles that arise from the acceptance of such theories as the inherent superiority of the Nordic races. There have been no "perils" in Islam, yellow, brown or black; no pan-Ethiopean movements, no problems of Asiatic exclusion. Similarly Islam has been never faced with the problem of untouchability. The reason is simple. There are no untouchables within Islam. Without, they receive but willing recognition and sympathy. Islam has always been the defender of the weak against the strong. Wherever Islam has gone, it is the weak and the downtrodden in the first place that have welcomed it with open arms. In Syria, "the native Christians certainly preferred"; so writes Sir Thomas Arnold, "the rule of the Muslims to that of the Crusaders, and when Jerusalem fell finally and for ever in the hands of the Muslims in A.D. 1244, the Christian population of Palestine seem to have welcomed the new masters and to have submitted quietly and contentedly to their rule." The Jews of Spain, who had been persecuted by a corrupt clergy, regarded the Arabs as their deliverers. The down-trodden slaves whose condition under the Gothic Rule was extremely miserable, extended a cordial welcome to the Muslims and were the first converts to Islam in Spain. The Kurds of Kurdistan had for ages been under the heel of the Chosroes. Islam freed them from their bondage. They once more breathed pure air and were able to produce men like the Ayubide hero of the Crusades, the chivalrous Sultan Salahuddin. In our own country Islam had established itself, particularly in the coastal regions, long before the Muslim invasions. Rigours of the caste system and the social disabilities of large sections of the indigenous people were indirectly responsible for the penetration into India of Islam—which was cordially received because it made no distinction

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between man and man and was ready to welcome the untouchables as equal partners of the culture it represented.

Slavery as an institution has never been recognised by Islam. The Holy Prophet, alike by precept and practice, encouraged manumission of slaves. The Caliph Omar used to address Belal, the Abyssinian slave, as Sayidee, " O my chief ", and invariably gave him precedence in interviews. The young Usama, son of Zaid the slave, was given the rank of a general in the army. Ziyad, the son of Samiyah, a maid-servant, was appointed the Governor of Iran. To Abul Muhajir, another slave, was entrusted the administration of Qairowan in North Africa. The celebrated Tariq, after whom Jibraltar has been named, was the freed slave of Musa bin Nusair. Caliph al Wasiq Billah entrusted the actual administration of the empire to the capable Ansar, a Turkish slave. The period of the rule of the Mamelukes, a slave dynasty, for nearly three hundred years forms a glorious chapter in the history of Egypt. In India Qutbuddin Aibek and his slave descendants were instrumental in saving India from the threatening invasion of Chengiz and his marauding hordes.

The raising of the weak and the down-trodden in status to the level of the more fortunate members of the society was an altogether new experience of humanity in those days. With Iqbal we may sing :

عبد مسلم کمتر از احرار نیست
خون شہ رنگین تراز معمار نیست

پیش قرآں بندہ و مولیٰ یکے است
بوریا و مسند دیبا یکے است

What about the position of woman ? Islam has given her a position which is superior to her position in any advanced country of the East and the West. She has been given such right of inheritance and full ownership of property as has no equal in any other

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society. The recent legislative enactments in India purporting to give her rights fall far short of the level which the Islamic law has attained.

(*b*) Next to the spirit of equality comes the spirit of tolerance of other systems of thought and ways of life. No cultural harmony is possible without a spirit of toleration, which implies total abstention from interfering with the freedom of other communities to maintain their social and religious institutions. In the Holy Quran we find the necessary sanction for such non-interference: "Say then: O mankind, truth has come to you from your Lord. Whoever will let himself be guided will do it to his own good; whosoever will follow error will wander away to the harm of his own soul, and I am not a custodian over you" (X : 108). In the time of Caliph Harun-ur-Rashid, on account of the refractory behaviour of some of the Roman Christians, the question arose whether the Muslims could not demolish some of their churches. To the learned Qazi Yusuf, then in charge of the religious portfolio, the question was referred. He examined the matter and without hesitation gave the ruling that it was not within the rights of the Muslims to demolish those churches and monasteries. The historian, Maqrizi, makes mention of the restoration at state expense, following the fatwa of the leader of the Ulema of the age, Laith bin Sa'ad, of a number of churches that had been destroyed under the orders of Caliph al Hadi.

Coming to India we find that the same spirit of tolerance was shown during Muslim rule to the non-Muslims. The young Mohammad bin Qasim immediately after his invasion of Sind made a public announcement that he would never interfere with the free exercise by the Hindus of their creeds and laws. On a representation from the Brahmins of Brahmanabad the temples that had suffered damage in course of warfare were ordered to be repaired immediately. Mohammad bin Qasim further ordered that 3 per cent. of the taxes should be reserved for being expended on the repairs of temples. Emperor Babar, in his last

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will, gave his son Humayun the following instruction, among others: "Never allow prejudice against any body of men to influence your decision, respect the sentiments and susceptibilities of all communities. Never destroy houses of worship, but deal with all justly if you desire peace to reign supreme in the country." We need say nothing about Akbar. His name has been a by-word for extreme catholicity and the widest toleration. Bernier, who had been in India in the time of Aurangzeb, testifies in his Travels to the large freedom enjoyed under the rule of that emperor by the non-Muslims, in the observance of their religious rites. When complaints were received by Emperor Aurangzeb that some of the officers were dealing harshly with the Brahmins in charge of certain temples in Benares, he immediately issued a *firman* conveying strict instructions to his officers that they must refrain from molesting them and from interfering with their affairs. We need offer no apologies for a quotation from that highly respected sage, Acharya P. C. Roy, regarding Aurangzeb, who has been unjustly maligned for persecution of the Hindus: "Even under Aurangzeb," says the Acharya, "the Hindus held very trusted position in the State. Under Aurangzeb's viceroy in Bengal, Murshid Quli Khan, the Hindus had the monopoly of all the important administrative posts in the civil department. They also held important military posts. Prominent among the Hindu officers were Darpanrayan, Bhupati Roy, Jaswant Roy, Raghunandan, Lahori Mall, Dulip Singh, Ramjiswar and Dayaram. Even at Delhi the practical head of the revenue department was a Hindu. During the Muslim period from the 13th century to the Battle of Plassey the Hindus had never any occasion to feel that they were under an alien rule." It is sometimes stated that during the Muslim rule in India, no new temples could be built. Nothing is farther from truth. Rai Bahadur Lala Bijnath exposes the absolute incorrectness of this statement in his book *India, Past and Present*. He writes that there are still in existence numerous Hindu temples even in Delhi and Agra that

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were constructed in the days of the Muslim rule. The well-known temples of Brindaban, Govindaji, Gopinathji and Madanmohanji, he says, were all constructed during the Muslim rule.

(c) The spirit of Islamic culture is particularly manifest in the Muslims' pursuit and advancement of knewledge and promotion of arts and letters. The same broad spirit which characterised the administration of the Muslim rule in India and other lands was also visible in their activities for the advancement of learning. Under their encouragement, the Muslims ransacked the treasures of knowledge whatever these could be found, whether in parts of the Byzantine empire, or in Iran, or in India or even in China. They gathered knowledge from all available sources, from the Nestorian Christian, from the Jews, from the ancient Iranians and from the Hindus. They were the first to introduce the experimental method in the study of physical science and to build observatories. No branch of learning, literature and philosophy, was beyond their penetrating search and investigation. While in the East and the West learning was considered to be the monopoly of the so-called custodians of religion, the Muslims recovered books from cloisters and monasteries, got them translated and made them the common property of the world. The seats of the Caliphate, whether at Baghdad or Damascus, Cairo or Cordova, were invariably the centres of learning. The Caliphs themselves were patrons of learning and spent fabulous sums of money on unearthing the hidden treasures of knowledge. They founded great universities where instruction was provided in every branch of study, and researches were carried on under competent scholars. To these seminaries of learning students flocked from all parts of the world. At Cordova there were large numbers of Christian students, who on their return disseminated Arabic Science and Philosophy in many parts of Europe. Indeed the collection of books became a veritable craze, and this naturally resulted in the establishment of numerous libraries. The Royal Library of Cordova

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contained 400,000 books. So great was the anxiety of the Caliph for collection of books that when a treaty was drawn up between Mamun, the Abbaside Caliph, and Michael III, the Greek Emperor, one of the stipulated conditions, we are told, was that the library of Constantinople should be made over to the Caliph. To secure the goodwill of the great Abdur Rahman III of Spain, the Byzantine Emperor could not think of a better present than a beautifully bound copy of the Pharmaceutices of Dioscorides; and as the Muslims at that time were not familiar with the Greek language the learned monk Nicolas was sent with the precious present to have the book translated into Arabic.

This hunt for books and promotion of learning, in which men of different religions and denominations co-operated, were responsible for the generation of a spirit of comradeship in a good cause, and ultimately proved to be a solvent of many a communal friction. The atmosphere in and about the great temples of learning breathed the liberal and tolerant spirit of the age. The Caliph Harun decreed that to every mosque in the empire should be attached a school, and appointed a Nestorian, Christian, John Masue, to be the Superintendent-General of Public Education. The Jewish scholar, Hasdai, lived in closest friendship with the Christian Chemist, Nicolas, at the court of Caliph Abdur Rahman III.

The recounting of what exactly were the contributions of Islam in the various fields of literature is outside the scope of the present paper. We may only mention that the world will always remain in deep debt of obligation to Islam not only for its having rescued from oblivion or destruction the great intellectual wealth of the ancients, but also for adding very considerably to this wealth by its own creative spirit. It was entirely the gigantic labours of the Muslim scholars that made possible the intellectual emancipation of Europe which ultimately ushered in the Renaissance.

From the foregoing it is clear that the uncompromising monotheism of Islam, itself a great unifying

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factor, has served to elevate the Muslims' conception of man and has greatly enlarged his mental horizon. Recognising, as it does, the principle of universal brotherhood, Islam has abolished artificial distinctions between man and man, between class and class, and has set up other standards of judging human beings—standards based on righteousness and fear of Allah. The attitude of the Muslims therefore has been most tolerant towards their fellow men, whatever their colour, nationality or creed. Tolerance, however, is a negative virtue. With knowledge come appreciation and admiration. Islam therefore has always encouraged this spirit of inquiry in the pursuit and advancement of knowledge and has raised its acquisition to the level of a religious duty. Principles such as these, reinforced by a dynamical monotheism, in their operation released the energies of a virile people which they employed for building the grand edifice of Islamic culture. Indeed, throughout its history, Islam has functioned as a great civilising force. "Wherever Islam has penetrated" so wrote the late C. F. Andrews, "with its faith in the essential brotherhood of all believers, it has raised the status and human dignity of those who have confessed it as a living faith."

In our own country, when the Muslims came, the remnant of the old Vedic civilisation existed. Buddhism had declined and disappeared leaving Brahmanism triumphant in the land. The caste-system, with its oppressive code against the untouchables held its sway. The basic difference between the Islamic culture and the Indian—one founded on unrelenting principle of monotheism and the other polytheistic or pantheistic in its nature and composition; one democratic in the extreme and the other favouring a rigid hierarchy of caste—put obstacles, sometimes insurmountable, in the way of a cultural fusion of the kind that had taken place in the other Aryan country, Iran. Unfortunately, some of the early Muslim invasions induced a feeling of resentment against Islam and led to the belief, which we all know to be erroneous, that Islam was militant in its

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conception and favoured aggressive penetration into India. Even in these days of enlightenment we come across, in the stray writings of publicists, expressions of opinion which betray a gross misunderstanding of the entire position. Such irresponsible observations are particularly harmful in these days when we are all trying our best to achieve in India communal amity and cultural harmony. Although in recent years books have been produced in sufficiently large number dealing with the various aspects of the cultural contact between the Hindus and the Muslims, there is still a colossal ignorance of each other's cultural history, and it must be admitted, this is in no small measure responsible for the unnecessary accentuation of differences between the two communities leading sometimes to serious breach of relations. Mr. M.N. Roy, in the introduction to his remarkable book, *Historical Role of Islam*, rightly says, "Indeed there is no other example of two communities living together in the same country for so many hundred years, and yet having so little appreciation of each other's cultures." He says further, "With us to-day in India, particularly with the Hindus, a proper understanding of the historical role of Islam and the contribution it has made to human culture has acquired a supreme political importance." We would only like to add: the Indian Muslims, in their turn, should make the same approach to the ancient culture of the Hindus as they did to the ancient cultures of Egypt and Iran, understand and appreciate the civilisation of the Hindus in the spirit which is worthy of their liberal religion and enlightened culture.

In this connection we need make no apologies to mention that only the other day your highly respected Vice-Chancellor, Nawab Mahdi Yar Jung Bahadur, struck a fine note in his address at the Annual Convocation of the Andhra University when he said: "The co-mingling of the Hindu and Muslim civilisations into a harmonious whole is one of the most interesting phenomena of history. The Muslims brought about a different standard of living and introduced refinements in such matters as food and

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dress. They instituted a revenue and judicial system and laid down a court ceremonial which is followed in Indian Durbars to this day. Muslim rule, moreover, strongly influenced the social life and religious thoughts of the time. Its tendency was to bring about a compromise between the Hindu and the Muslim beliefs. Thus Hindu religious leaders arose, both in the North and the South who formed sects that were more or less monotheistic, and many Hindus venerated Muslim saints in common with the Muslims. Ramananda and Kabir in the North, and Basav, the founder of the Lingayat sect in the South, are examples of such religious reformers. The Muslims on their part adopted many of the habits and customs of the Hindus, such as marriage ceremonies, festivals, fairs, and even certain popular superstitions."

(To be Continued.)

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HEAD OF THE AHMADIYYAH MUSLIM COMMUNITY

[Talk broadcast by Maulana Mubrak Ahmad, H.A., Ahmadiyyah Muslim Missionary for East Africa, in connection with the *Khilafat* Day, from 7 LO Nairobi, on 1st December, 1941—*Ed.*]

Qadian is a small town about 72 miles from Lahore, the Capital of the Punjab (India). It is the religious centre of the Ahmadiyyah Muslim Community. It boasts of being the birth-place of a number of really remarkable personalities, for example, that of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and founder of the Ahmadiyyah Movement, and again that of Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad, the present Head of the Ahmadiyya Muslim Community. It is about the latter that I wish to speak briefly this evening. He was born in January 1889. He is held in great esteem and reverence not only because of his noble descent but also because of his great and compelling moral grandeur.

He received his early education at a local school in Qadian, but he had almost no interest in secular studies. He studied the Holy Quran at the feet of Hazrat Maulana Noor-ud-Deen (May God be pleased with him), the first Successor to the Promised Messiah. He was thus thoroughly grounded in Quranic Knowledge and as a consequence acquired a complete mastery over all the human sciences. The Hazrat maintains, and this is proved in his own person, that a genuine knowledge of the Holy Quran supplies the key to all human sciences.

He himself is not even a matriculate in so far as secular education is concerned, yet the masters of theology, economics, psychology, etc., who ever come in contact with him, unreservedly acknowledge him master of all these. The all-embracing knowledge of our

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Hazrat Sahib is a divine gift, since he never made any effort towards acquiring it.

God had revealed to the Promised Messiah the birth of this son as follows :—

> " Glad tidings to thee, a righteous and handsome son shall be given thee. He is endowed with the Holy Spirit. He is the light of God. Much greatness and grandeur and wealth shall belong to him. He shall come into the world and shall cure the people of many diseases through his Messianic power and with the blessings of the spirit of truth. He is the word of God because God has sent him with the glorious word. He shall be extremely intelligent and gifted with wonderful penetration. His advent shall be most blessed and it shall be a manifestation of the Divine Glory. The Divine light is coming, the Light Divine! God has anointed him with the scent of His Pleasure. God shall infuse His own spirit into him. He shall be under God's protection. He shall grow up with amazing speed. Prisoners and slaves shall be released through him. His fame shall spread to the corners of the world. Nations shall seek blessings from him."

After the death of Hazrat Mulana Noor-ud-Deen in 1914, Hazrat Mahmud at the age of 25, according to the will of God, was elected the second Successor to the Promised Messiah by the Ahmadiyyah Muslim Community. The great and onerous task of leading and directing the infant community was now laid on his shoulders and he stood up magnificently to the occasion. Since 1914 the Community has had to pass through very perilous times and has been beset with difficulties on all quarters, but his brilliant leadership steered it clear of all obstacles till it has become a world force to-day. This Community which in the beginning could scarcely stand on its feet on account of internal and external dissensions, has, through Hazrat's efforts, progressed so rapidly that its branches can now be found in practically every part of the world.

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The service rendered by the present Head of the Ahmadiyyah Community during the last 25 years to the cause of Islam and to mankind at large in promoting inter-communal amity is unique to-day.

I would in passing briefly enumerate some of his achievements.

During the last 27 years he has established missionary centres for the propagation of Islam and the teachings of the Holy Quran in 33 countries. The establishing of these centres of religious activities, through which Islam, the supreme message of peace, has been proclaimed to the world, is one of the golden deeds performed by the Head of the Ahmadiyyah Movement.

Hazrat Mahmud was responsible for the erection of a fine mosque in London. It still remains the only mosque in the Metropolis. He himself laid its foundation stone when he visited London in connection with the Conference of Living Religions within the Empire. Every Sunday meetings are held in this mosque and on Fridays the English converts and other Muslims meet for the special service.

Similarly during his Khilafat, a mosque was built in Chicago, and several thousand American Muslims worship God in the Islamic way. In Africa, too, a beautiful mosque has been built in Nairobi.

In India and in other foreign countries Hazrat Sahib has organised the publication of daily, weekly, fortnightly and monthly newspapers and journals in Arabic, Urdu, English, Dutch and Swahili languages for the propagation of the teachings of Islam and the promotion of peace and good-will among the believers of various Faiths.

In Islam the rôle of woman in society is regarded as of vital importance. But outside Islam people either shrink from doing justice to the rights of women, or overdo it. Hazrat Sahib has, in accordance with the tenets of Islam, laid great stress on safeguarding the legitimate rights of women. To further the cause of female education, he has founded girls schools and

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colleges and made special provision for religious instruction. That is why all the women of the Ahmadiyyah Community are educated. Some time back Sir Maurice Gwyer, the Chief Justice of the Federal Court of India, visited Qadian and was so impressed with the condition of the women that he remarked, "The women of this town appear to me to be very enlightened, and all seem to realise their duties."

Hazrat Sahib has written over 50 books. These books, written in Urdu, and some of them translated into English and Persian, are indispensible for the solution of the present-day social, political, philosophical and economical problems. Recently he has written a commentary on some chapters of the Holy Quran known as *Tafsiri-Kabir*, consisting of more than 1000 pages. The distinctive feature of this *Tafsir* is that the solution of all the problems we are faced with to-day is suggested in accordance with the teachings of the Holy Quran.

He originated the idea of holding Prophet Day Meetings. He invited the Muslims, Christians, Hindus and Sikhs to participate in these gatherings to do homage to Founders of all the great religions. In this way the public get a chance to appreciate the life work and sublimity of these prophets and thus begin to reverence the Founders of one another's Faiths. As every one knows, these meetings have been very successful all over the world in creating an atmosphere of affinity and good feeling among the members of different religions. These commemorative gatherings have now come to stay and are annually held in every country of the world, by Muslims and Non-Muslims alike.

Full justice cannot be done, in this brief sketch of his life and work, to the part played by the Imam of the Ahmadiyyah Community in establishing harmonious relationship between the British Government and the public. The basis of Ahmadiyyah political philosophy is the principle of whole-hearted co-operation with the duly established government. Redress of grievances is to be sought by constitutional means, failing which one should leave the country

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rather than disturb its peace. In these days of exaggerated nationalisms it requires extraordinary courage to stick to this principle and to preach it fearlessly to the public.

A little while ago it was broadcast from the Berlin and Rome Radios that the Head of the Ahmadiyyah Community is taking a leading part in guiding Indian public opinion towards co-operation with Britain. It must, however, be realised that his efforts in this connection are based entirely on religious principles, and on no other motive. Islam enjoins on its followers obedience to the Government under which they live, provided it does not interfere with their religion and allows freedom of conscience. It must also be noted that this allegiance to the British Government is only political, since it does not deter him from dealing the most deadly blows to Christianity, the official faith of the British Empire.

Some years ago Hazrat Sahib inaugurated the "New Scheme" (*Tahrik-i-Jadid*) and the formation of the Society of the Servants of Ahmadiyyat (*Khuddam-ul-Ahmadiyyah*). Through these organisations, the future generations are to be trained on proper lines. In the light of the Holy Quran, he has worked out a programme which includes such beneficial principles as:—

(*a*) Removal of the gulf between the rich and the poor.

(*b*) Manual labour and the dignity of labour.

(*c*) Simple living: One dish at meals, ban on going to pictures or theatres, etc.

The Amadiyyah Community have been acting for the last 7 years according to the programme of this New Drive. Other Communities also have profited much by this Drive, and are now awake to its potentialities for all-round progress.

I will now briefly say something about Hazrat Amirul Momineen's character:

His whole life is an exposition of the Teachings of Islam. Whenever any person comes to see him, he

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personally receives the visitor standing, and at the end of the visit sees him to the door. There is no difference in his treatment of his visitors, whether they be his followers or opponents, rich or poor, friends or foes.

His generosity and open-handedness are exemplary. He has a great respect and tolerance for the religious susceptibilities of non-Muslims. Sometime back he donated Rs. 500 in answer to an appeal from the Sikhs to build a Gurdwara at Patna. He has never disappointed even the most hard-boiled opponents of the Ahmadiyyah Community whenever they have asked him for help. He is awarding Scholarsdips for higher Education to the poor and orphans of non-Muslims.

In judicial and administrative matters he makes no distinction between the rich and poor, the young and the old. Once a very old man of Qadian, Baba Nizam Deen made a complaint to Hazrat Sahib about his Chief Secretary. The complaint was very trivial and would surely have been ignored in a Government Department. But Hazrat Sahib made his Chief Secretary apologise to the complainant.

Hazrat Sahib does not tolerate even the slightest incompetency on the part of those administrating the affairs of the Community. A delinquent official would be instantly brought to book. Even those servants of the Community who are carrying out their duties thousands of miles away from the Headquarters dare not show any irregularity or slackness in their work for fear of his displeasure.

Although Hazrat Sahib does not keep good health, he is accustomed to very hard work. Against the advice of his Doctors he works for hours at a stretch, and leads an extremely arduous and busy life. His daily mail comprises of hundreds of letters including reports from the foreign missions and the various Departments of the Sadar Anjuman. Daily he interviews a large number of visitors. Moreover, the work

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of editing and writing books and articles for the press, and of superintending the publications of the Community leave him practically no time for rest. Usually he remains busy at his work till 2 a.m. At the time of the Annual Gatherings, which are attended by almost 30,000 Ahmadies, he interviews them all personally. Clearly no man of ordinary calibre could stand this terrific busy life for even a short space of time.

Unlike the *Gaddi Nashins*, he is no primitive anchorite engaged in solitary meditation on things Divine. He has a firm grasp of affairs, and an extremely enlightened and well informed mind, and most charming manners. All the same he has the most genuine feeling and true love for his Creator. He has infinite faith in God and never begins even a trivial affair without invoking His Holy name. He never for a moment forgets the Divine Mission of man on this earth and he continually reminds his family and his followers of God's Aim in creating man.

His own relationship with God is deep, intensely personal, and based on mutual love. Often God reveals coming events to him before-hand. Many such revelations were concerned with the present war or its various phases, and they were given out before the war actually took place, and they have come out true. God answers his prayers and even non-Muslims solicit his prayers and admit his piety and godliness.

In fine Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad, the Imam of the Ahmadiyyah Community, has in him all those gifts and virtues which stamp a man truely great. He is a great leader and through his leadership enslaved nations will be released and set free.

He has taught us to submit to the will of God, to co-operate with the existing government, to serve mankind, to be honest and just in our worldly dealings, to lead a life of piety and self-control, and not to forget our less fortunate brethren and to be kind to animals.

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Blessed are they who have entered his fold and placed their destinies in his hands. For they have entered the Kingdom of Heaven.

We pray to God Almighty that He may grant our Imam a long and successful life and spread his fame to the four corners of the globe; and we rest happy in the Divine assurance that nations will ultimately acknowledge him and get cured of their afflictions.

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THE ETERNITY OF HELL AND HADITH

Mr. James Robson has dealt with the problem of the Eternity of Hell in *The Muslim World* of October 1938. He argues that the Ahmadiyya belief in this connection is quite against the teachings of Islam.

Ahmadiyyat tells us, as we know, that Hell is not eternal, but the writer of the article in question is so extreme in his opinion that he thinks that no part of the Islamic community has ever held the view taken by the Ahmadiyya Movement. He says that the teaching of Islam that Hell is eternal is so familiar that any attempt to prove it will be merely "an attempt to prove the obvious".

It is very astonishing that the writer has completely ignored the Holy Quran and the Holy Prophet's traditions which definitely prove the Ahmadiyya view —verses and traditions which have been so many times quoted by famous scholars of Islam. The problem should have been better dealt with if the writer had mentioned the Ahmadiyya arguments and tried to argue about their justification and validity. But now, when Mr. Robson fully denies the presence of any arguments rejecting the eternity of Hell, it is only necessary to mention verses of the Holy Quran and the traditions referred to above. In this note I would confine myself to the Hadith.

Ahmad Ibn Hambal quotes a Hadith thus, "Verily there shall come a time upon Hell when its door leafs would bang against each other, and there will be no one inside." (*Fathul Bayān*). This Hadith has been quoted from Abdullah bin Omar, Ibn Mas'ud, Abu Horairah and other prominent companions of the Holy Prophet. The point of the writer is that the claim that all the Ummat (Islamic Community) agreed upon the eternity of Hell is evidently falsified by this Hadith being stated by so many companions of the

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Prophet and being quoted by so prominent a scholar as Ahmad ibn Hambal. He says that Hazrat Omar, Hazrat Abbas, Hazrat Anas and many other commentators in Islam believed that Hell is not eternal. Ibn Jareer has quoted from Shaabi, another well-known scholar of Hadith, that Hell will be the earliar of the two places (Hell and Heaven) in being populated and the earlier in being destroyed. Again, Hafiz Ibnul Qayyam, a very prominent Sufi in Islam, has fully dealt with the problem and stood in favour of the view taken up by Ahmadiyyat.

Still more, there occurs a Hadith both in Sahih Bokhāree and Sahih Muslim from Abu Sa'eed Khudree. The relative portion of this long Hadith is this. On the Day of Resurrection, God will permit different persons for *Shafā'at*, (intercession). In the last, the Momineen, (believers) will get permission. They will first get those people out of Hell who possess in their hearts only one "dinar" of goodness, and after them even those who possess goodness equal to half a "dinar" only. So much so, that even those shall also be taken out who have only an atom of goodness in their hearts. Then God will say: The prophets, the angels and even the Momineen have interceded. Now it is my turn. Then God, the most Benevolent, will take a grip and get all those out who have never done even an atom of goodness.

There can be no arguing about this Hadith which is clearly in support of the truth of the Ahmadiyya view. Mr. Robson's opinion that the Ahmadiyya doctrine is a new one is completely defied by these strong arguments. The Ahmadiyya view is quite in accordance with the real teaching of Islam and is not an invention in it. This doctrine has been held by so many prominent scholars of Islam.

KHALID AHMAD NASIR, B.A.

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MISSION NEWS

Tabligh in Calcutta and Suburbs

The horrible accounts of atrocities committed by the Axis Powers on unarmed and defenceless populations in various parts of the world, especially on of the people of Rangoon by the Japanese, have caused in human minds in this part of India a universal and restless hankering for safety; and the local Anjuman have been taking the fullest advantage of the situation by advising the people to take shelter in the "Ark of Noah" of the Promised Messiah, the founder of the Ahmadiyya Movement. Tracts in Urdu and Bengali are in course of publication for distribution. Besides, Tabligh meetings are being held in various parts of the city and suburbs with this end in view.

At Calcutta Maidan

At 5 p.m. on Sunday, the 11th January, 1942, the undersigned and several other friends of the local Ansarullah and Khuddams accompanied Maulvi Zillur Rahman, Ahmadi Muballigh, to the Ochterloney Monument at the Calcutta Maidan, where a discourse was given by the Maulana on the "Second Advent of the Holy Prophet Muhammad." Quoting from the verse وللاخرة خير لك من الاولى the speaker said that the second advent of the Holy Prophet was to be more comprehensive and more extensive from the point of view of propagtion of Islam than his first advent. In this connection the speaker presented a beautiful exposition of the Chapter "Zoha" of the Holy Quran and said that the only way out of the present calamity of death and destruction that was being wrought by the present World War was to repent and gather under the banner of the Promised Messiah. The discourse lasted from 5 p m. to 5-30 p.m. and was attended by not less than 300 persons belonging to different communities.

At Dakhineswar

On Saturday, the 17th January, 1942, Maulvi Zillur Rahman, the undersigned and Maulvi Muhammad, B.A., proceeded after office hours at 2 p.m. to Dakhineswar at a distance of about 10 miles in the suburbs of Calcutta proper,

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at the instance of two Ahmadi brothers who reside there. A largely attended meeting was held at 4-30 p.m. with Maulvi Muhammad, B.A., in the chair. In course of the introductory speech, the undersigned described the characteristics of a Mo'men (believer) from the 1st Section of the Chapter entitled "Mo'men" and the 1st Section of the Chapter called "Bakarah" of the Holy Quran, and pointed out that the only way not only to safety but also to success, victory and glory in the present catastrophy lay in repentance and self-reformation—in short, in becoming true believers, who have been promised predominance by God over all other peoples and races.

Maulvi Zillur Rahman, Ahmadi Muballigh, in course of a speech lasting for an hour pointed out from copious references to the Chapter entitled "Kahf" and other Chapters of the Holy Quran that the present crisis in human history was foretold in the Holy Quran and was therefore not an isolated phenomenon but part of a preordained Divine scheme for demolishing the existing world order and building a "New Earth and a New Heaven" in which Muslims could have their destined share of glory, victory and success only if they gathered under the banner of the Promised Messiah, whose advent was foretold in the Quran, and in the traditions and the scriptures of the other races and communities. At the conclusion of the speech, members of the audience put various questions to the speaker, who gave suitable replies. The proceedings created a deep impression on the persons who assembled there. The party returned to Calcutta at 8-30 p.m. in the evening.

At the Tangra Road

On Sunday, the 18th January 1942, we proceeded to New Tangra Road at the instance of two Ahmadi brothers residing there. The place is about 4 miles from the Darut Tabligh. There the party was introduced to a Sufi, who seemed to possess considerable influence in the locality. Maulvi Zillur Rahman Sahib explained to the Sufi, and the people who had gathered there, the Quranic prophecies about the present World War and the revelations received by the Promised Messiah in this respect. The party left the Darut Tabligh at 8. a.m. and returned at 12-30 noon leaving behind an excellent impression in the locality.

At the Calcutta Maidan

On Sunday, the 18th January 1942, in the afternoon, a Tabligh meeting was held at 5 p.m. at the foot of the

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Ochterloney Monument. Maulvi Zillur Rahman Sahib addressed the gathering for full one hour. In course of his speech, he drew profusely from the Holy Quran, the Bible and the works of the Promised Messiah. Attendance was again large, not less than 300, and thus the message of Truth was delivered to a large number of the children of God. May Allah open their hearts. Amen!

D. A. K. KHADIM

Dated—Calcutta
The 21st January,
1942.

Secretary, Da'wat-o-Tabligh,
Anjuman-i-Ahmadiyya,
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